

Christian Reflector.

H. A. GRAVES, }
E. WORTH, } Editors.

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The Editors' Table.

“O’ sweet! ye monuments of man; sweet solaces of daily life; Gentle comrades, kind advisers: who can wish your worth?”
(Martin Pugh’s Prayer.)

A LOOKING GLASS FOR THE LADIES:—
Or the Formation and Excellence of the Female Character. An address delivered at Hartford, on Sunday evening, August 24, 1845, by Joel Hawes, D. D., pastor of the First church, Hartford. Published by request of the American Institute of Instruction. This is a timely address upon an important subject to a most interesting class of the community. It is worthy of a careful perusal by those, whose good it seeks. We give some extracts:

FEMALE INDUSTRY.

I must here notice, a little more particularly, the industry and economy of the virtuous woman. These are mentioned as shining traits in her character. She seeketh wool and flax, and worketh willingly with her hands. She layeth her hands to the spindle, and her hands hold the distaff. She is diligent as while it is yet night, and giveth meat to her household, and a portion to her maidens. She looketh well to the ways of her household, and eateth not the bread of idleness. The virtues here commended, though little fashionable in many circles in our day, are among the most essential of woman’s qualifications. They denote a thorough practical acquaintance with the arts and duties of domestic life. And this is a matter of so great importance, that there can be no substitute for it. A woman who is destitute of the virtues of industry and economy, or who knows not how to preside over the family, and guide the household with prudence and skill, is entirely unfit for station, for which the Creator designed her. Whatever other attainments she may possess, if she is deficient in this, she will soon find that she lacks what is indispensable to the comfort and prosperity of a family, and to her own peace of mind, respectability and usefulness. There is no apology for an indolent woman, or for one who knows not how to manage the concerns of a family, or, in homely phrase, how “to keep house.” There are none so rich or so elevated as to be exempted from the law of industry which was ordained in Paradise, and has never been repealed, in respect to any of the daughters of Adam. The wealthiest, the happiest, the most exalted in station, know not what is before them for a single day; but may, at any time, by a sudden reverse of fortune, such as has befallen thousands within a few years, be thrown into circumstances where habits of industry, economy and skill in domestic affairs will be found indispensable to obtain for them the means of subsistence. The female who disregards the law of industry, or who lives in idleness and ease only to be flattered, and caressed, and taken care of by others, in sure to suffer the penalty of transgression, by the loss of health and cheerfulness, by sinking into a state of mental inaction, and of morbid sensibility and sloth, as little consistent with her own respectability and happiness, as it is with the true dignity and excellence of her sex. It is, I know, a common sentiment, and it has the sanction of a distinguished writer, that a great care of household affairs generally spoils the free, careless air of a fine lady. But what of truth is contained in this sentiment is more than counterbalanced by the following observation of Dr. Witherspoon, a sage observer of human affairs: “Men may sink in raptures of youth and beauty, and with spirit and lightness, and a hundred other shining qualities; but after seven years’ cohabitation, not one of them is to be compared to good family management, which is seen at every meal and felt every hour in the husband’s purse.” Indeed, that husband is ruined, who does not find his house a respectable, social, neat, and happy home; and such a home he will never find it if his wife is a slothful, or is indolent, and unskilled in domestic affairs.

MENTAL CULTIVATION.

I need not stop here to show how great an ornament, and how rich a blessing to a female is a well-cultivated mind. It is an endowment which all should covet and strive to possess. It imparts respectability and usefulness to its possessor; qualifies for the duties of life, whatever they are, and opens innumerable sources of pure and lasting enjoyment. A woman who has a well-disciplined and well-furnished mind, possesses a power of influence which nothing else can give her. She may have wealth, she may have rank, she may have beauty and every outward accomplishment; but all are not worthy to be mentioned in comparison with a richly educated and richly furnished mind. Nor do I believe that a woman in the possession of a mind, thus educated and trained, is ever less disposed or less qualified to perform her proper domestic duties. Such certainly was not the effect in the case of the virtuous woman. Her mental endowments, far from militating or impeding her to look well to the ways of her household, or to regulate with ease and readiness the affairs of the family, seem to have qualified her for a more cheerful, systematic and successful discharge of her part of her duties; and such, I have no doubt, is always the case, where the mind has been disciplined and trained under a judicious and well-conducted system of education. If ever the opposite effect is experienced, it must result, I am sure, from that showy, superficial, fashionable education, of which, it must be confessed, we have too great an abundance in our day.

Do Good.—When? Now. Where? All about you. What shall I do?—The naked—feed the poor—visit the afflicted. Speak a word of encouragement to those who are struggling with poverty—to young men just starting in life. There are a thousand

opportunities of being useful, if you have right feelings and are disposed to do good. Wherever you look—in whatever path you tread—you may be useful. All have the means to do something—the poor and the feeblest—the oldest and the youngest. Let usefulness be the great object of life.

Original and Select.

Pedobaptist Notices of our New York Meetings.

It may be gratifying to our readers, to know in what spirit and language our recent local meetings in New York are spoken of, by Pedobaptist editors. We accordingly insert the following specimens, which we find in the New York Baptist Register, simply changing their order.

The New York Observer closes a respectful notice of the meetings, in the following words:

“Thus have our Baptist brethren occasion for praise and thanksgiving, and the new association at the South will see reason in the proceedings of this Convention, to arouse themselves for action. We hope that each will strive to be first in the great and holy cause. Here emulation may be witnessed.”

A New York correspondent of the New-England Puritan says:

“The spirit of the Missionary Convention has given quite a spur to the missionary zeal of our Baptist brethren. Since the close of the Convention, there have been quite a number of meetings in the city and Brooklyn.—There was a meeting at Oliver Street church, on the Monday evening succeeding the Convention, for thanksgiving and praise for the results of the Convention; another meeting at the Sixteenth street church on Tuesday evening, and one at the Nassau street church, Brooklyn, on Wednesday evening. There was a missionary meeting likewise at the Norfolk street church, on Monday evening. Probably there were others. These meetings were all of the happiest character, it is said.”

The Albany Spectator, after noticing the business transactions, says:

“The religious exercises of the Convention were of a most edifying and attractive character. A sermon was preached on Wednesday evening, by Rev. Dr. Sears, of the New York Institution, of great eloquence, richness, and interest. It was entirely extempore, but showed resources of learning, a reach of thought, and a depth of feeling, rarely exhibited. Other sermons delivered during the session of the Convention, were very able. The Convention adjourned on Friday morning, in a very happy and united state of feeling, and full of hope respecting the success and usefulness of their missionary organization. May the Head of the church abundantly prosper it.”

We cordially reciprocate the kind feeling evinced by these notices. May the prayer with which the last one closes, be answered in the rich experience of those who offer it.

For the Christian Reflector.

Preaching Christ.

Messrs. Editors.—The writer in your paper of Jan. 1st, under the signature of ‘A Young Pastor,’ may think himself entitled to some reply from me, inasmuch as I have become the occasion of his remarks. The kindly spirit in which he writes, renders it the more pleasant to endeavor to explain, as far as brevity will allow, for volumes would scarcely suffice to reply in detail to all he says, by way of inquiry and otherwise.

As I kept no copy of my letter to you, and gave away the Reflector containing what you published of it, (for I give them all away as soon as thoroughly read), my recollection is all a dependence for what was written.

‘A Young Pastor,’ very softly, but strongly, implies a wish for more evidence of the degeneracy of preachers of the present day. Now if he reads again, carefully, I think he will not find the harsh term, *degeneracy*, but ‘change’; and that not in reference to preachers as Christians, or as men, but to the subject matter of their preaching only; confining the change to preaching Christ and his doctrines, and those of the apostles, far less frequently than formerly they were preached.

Now the evidence of this change can be had only by comparison, and that by hearing for a long time. To qualify ‘A Young Pastor’ fully to make a just comparison on the subject in hand, he must go back with me, at least sixty years, and hear the men, many of whom, for preaching Christ, often suffered personal violence; and from that period, hear all grades of our preachers, upon all occasions, up to the present time. This is a qualification not to be conferred. And if corroborating opinions be desired, let him converse with ministers of age, far and wide. It may give some satisfaction to him to be referred to the fact that only a few years since, the Rev. Mr. Lynde, then of Cincinnati, announced, through the press, that he had repeatedly called upon a certain class of young preachers (not pastors), to assist him, and that he could not invite them to preach in his pulpit any more; assigning for reason, that they did not preach Christ. To be sure, the thing made some noise at the time, but the old files of the Christian Watchman will, if consulted, tell the whole story. I can go no farther into the ‘evidence’ desired.

I should feel sorely grieved to be thought to undervalue the piety of ministers of the present day. I recollect asserting my full belief in it, and that they are ardently desirous to do great good; but it seems to me they often mistake the best means, by resorting to subjects devoid of Christ, and which are, nevertheless, full of ‘Christian philosophy.’

‘A Young Pastor’ proceeds to make many momentous inquiries, and requests me to give a full and particular reply to each.

A present of a Bible would cover the whole ground, for to that alone could I resort for suitable words in which to answer each and every inquiry, with one exception; and that is, ‘what doctrine is neglected?’ To reply in full to this, or to give my views and the reasons for them, in an intelligent manner, would require more writing than you could afford to print, or my hand, trembling with age, would allow me to perform. I must, therefore, omit it. Besides, were the attempt made, evidence might again be called for, that the doctrines named were not now faithfully preached, as formerly; and as comparison alone would favor it, I might be at fault as before.

Being asked ‘the idea of my heart’ upon the gospel, permit me to say, that some forty years ago, when broken in spirit, and crushed by a sense of sin, and as helpless as a child, the grace of God fixed in my heart an idea that the gospel is the power of God unto salvation to every one that believeth; and that it is not only the power of God, but the wisdom of God. From that time till the present, in the midst of deepest sorrow for my own sins, and they form a fearful mass, and, by other griefs and bereavements, pressed into the dust, and finding myself as helpless as at first, the same idea of the power and wisdom of God in the gospel has raised me up, cheered my heart, turned my darkness into day, and filled me with admiration of the ‘glorious gospel of the blessed God.’

I know not how better to give my idea of the gospel, and hope this may be satisfactory. Let me close these remarks, by referring ‘A Young Pastor’ to Christ and his apostles for answers to his inquiries, as to both the matter and manner of preaching. They are too full to leave him in the dark—too plain to be mistaken; unless one is ‘beguiled from the simplicity that is in Christ.’

The Number of the Saved.

Messrs. Editors.—I have been greatly interested in reading an article from the pen of Rev. Andrew Leslie, Baptist Missionary at Calcutta. It is called ‘The number of the Saved.’ This able and devoted minister has been actively engaged in the heathen world for a quarter of a century. Your correspondent knew him well in early life, and often listened to his first efforts in the ministry of reconciliation. I think that its insertion in your columns at this time would be seasonable, when our churches are waking up to duty and endeavoring to multiply the triumphs of mercy.

Far as the cause is found.
I send it for your use. T. T.

“After this I beheld, and, lo, a great multitude whom no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb.—REVELATION 7:9, 10.

Among the many arguments which are adduced by an ungodly world against a reception of the gospel, there is one argument (if argument it can be called), which is based on the assertion that comparatively few among mankind have ever received the gospel, and of those few, the greater number have been poor and illiterate. Allowing this statement to be, in its utmost latitude, true, it is difficult to see how any good argument can be derived from it for a rejection of the gospel. If arguments for the reception of anything are to be based on the numbers and the respectability of those who have adhered to it rather than on the thing itself, then Popery, Mohammedanism, and Paganism, must all be adopted; for all these have almost countless millions of adherents, and among them emperors, kings, nobles, and rich men beyond all calculation. But all these systems cannot be true; for in many particulars they contradict each other, and he who would embrace them all would find himself in a very odd position as it regarded his faith and conscience.

But is it really true that the adherents of the gospel have been so few in number and so despicable in mind and in circumstances as they are said to have been? Our text assures us, that at least, they will at last form a multitude which no man will be able to number,—people of all nations, kindreds, and tongues; and other passages assure us, that into this vast assembly the kings of the earth shall bring their glory and honor; yea, the glory and honor of the nations shall be brought into it.

O were all the people of God collected before us in one band; all the people of God who lived before the flood; all in the days of the patriarchs; all the pious Israelites that lived from the exit from Egypt to the coming of Christ; all the converted Gentiles who lived, before the same event, in Mesopotamia, in Egypt, in Tyre, in Babylon, in Nineveh, and in other places and countries around Judea; and if to them were added all that were, after the establishment of the Christian dispensation, converted in Greece, where the most imposing system of idolatry that ever existed was completely overthrown; all that were converted in the early ages in Africa, where Christians were once so numerous that upwards of four hundred bishops assembled at one council; all that were, in the same period, converted in Armenia, in Persia, in Arabia, in India, and in other places, countries in which true Christianity once really flourished; all, too, that were converted in the same early period in Italy, in Spain, in France, in Britain, in Germany, in Russia, in Sweden, in Norway, and in other countries of Europe; and if to these, again, we add all that we may suppose to have remained unaffected by the sad corruption which broke out in both the Eastern and Western churches; and there is unquestionable evidence that thousands and tens of thousands in the midst of these communities did remain unstained; and if we add again to these all that have been converted to God since the reformation; and in all Europe, where many noble and distinguished Christians have appeared; all that have been converted in North America, where flocks even of the Indians have been gathered into the fold of Christ; all that in our days have been converted in the West India isles, in the South Sea isles, in Southern Africa, in India, and in a thousand other places; and if again we add to all these, all the infants that have died from the foundation of the world till

the present day, every one of whom is, no doubt, safe in heaven, O what a multitude they would be! The stars in heaven, and the sands upon the sea shore, would scarcely be sufficient to equal them! And yet what are even all these when compared with what is hereafter to be gathered into the kingdom of Christ, when the earth shall be full of the knowledge of the Lord, and the waters cover the channel of the sea? Verily Christ will not have died in vain, and verily heaven will not be an unpeopled abode!

The Death of Christ.

If there was ever emotion in heaven, it must have been when the Son of God hung upon the cross. This wonderful being was ‘The brightness of his Father’s glory,’ and the express-image of his person.’ Here humanity, never corrupted nor enfeebled by sin, and united with divinity, attained a dignity not easily conceived. The life of Christ was immaculate innocence. His love, disinterested, and constant as the flow of his affections. His righteousness, the perfection of moral rectitude. Identified with general good, his happiness received an impulse never to be interrupted. His wisdom and knowledge enabled him to foresee all consequences, and look into every heart. His modesty hid his virtues from the vulgar gaze, and imparted a loveliness to his character, that became the admiration of heaven. His piety towards God, and universal faithfulness, satisfied the most conscientious conscience, and led the eternal Father to exclaim from heaven, ‘This is my beloved Son, in whom I am well pleased.’

As all great men are made by peculiar circumstances, so Christ had the proper works assigned him to develop his perfections. He was appointed to set an example for the world, and to reflect the pure image of the heavenly Father. He was born to bear witness to divine truth; to announce her principles in contrast with all opposing errors; and to begin on earth that disclosure of intellectual treasures which is to be his everlasting employment. He was called to expose the delusions, and to reprove the sins and vices of mankind. He was sent to lay a foundation for that kingdom of grace and glory, to subvert which, ‘earth rose from chaos, man from earth.’

But his special work upon earth was to make propitiation for sin. He was appointed to give his life a ransom for many—to be lifted up, like the brazen serpent of the wilderness, that whosoever believeth on him should not perish, but have eternal life; and to be set forth to be a propitiation, through faith in his blood, to declare the righteousness of God for the remission of sins, that he might be just, and the justifier of all those who believe in Jesus. To redeem men from the curse of the law, he must needs be made a curse for us; and put away sin by the sacrifice of himself. The Son of God, therefore, with all his human, all his divine perfections, must pass the agonies of death—in his ‘most cruel form,’ administered by wicked hands. In the hour of trial he must be forsaken by all his influential friends—must meet the charges of base and cruel calumny without counsel or witness in his favor—must be convicted of an offence which could nail him to the cross—must be raised between two thieves, and between heaven and earth, as unworthy of either. On his devoted head must fall the enmity and malevolence of a murderous world, excited to desperation by his disclosure and rebuke of their errors, hypocrisy and vices. What a sight is this! The only Son of God, the Father’s only-begotten, the Lord of the tribe of Judah, thus in the hands of malicious enemies, whose very strength and lives were sustained by his power. Here was a stoop that hides all other condescension; a tragedy that eclipses all other earthly scenes.

“The sun beheld it—No, the shocking scene
Drove back his chariot; midnight veil’d his face;
A midnight shroud shudd’r’d to behold;
Opposing spheres, from her Creator’s frown.”

In this illustrious hour, “an exceeding great multitude which no man could number,” were ransomed from the second death, and a foundation laid for each one to sing a song of gratitude and praise which no angel’s tongue can sound, no seraph’s passion reach. Here was opened a new, peculiar, and most glorious way of salvation for man. Hence, this stoop to the death of the cross became an eternal and most glorious triumph to himself and the ransomed friends. Looking down the vista of future duration, he now “saw Satan fall like lightning from heaven,” and his works destroyed, or turned into service to his kingdom. Since he became obedient to death, even the death of the cross, his Father raised him from the grasp of death, and hath highly exalted him, and hath given him a name which is above every name. And gave him to be head over all things to the church. His titles of Advocate, High Priest, Captain of our salvation, Redeemer, Savior, Head of the Church, Heir of all things, King of Zion, Prince of peace, Sun of Righteousness, and Alpha and Omega, will eclipse all other honors. In his resurrection and ascension was a triumph over immortal hope, both for himself and his redeemed hosts over death and the grave, enabling them to say, O death, where is thy sting? O grave, where is thy victory.

How do you Spend your Evenings?

Young man, how do you spend your evenings? Answer this question, and we can tell you almost to a certainty, what will be your future character. In our view, more depends upon the manner in which young men pass this season, as it regards their course and conduct in years to come, than upon any thing else. We have been an observer of men and things, for the last twenty years, and can point to many a youth, who has caused weeping and sorrow in his family, disgraced his name, and is now an outcast in the world, or has sunk to a dishonored grave, who commenced his career of vice, when he broke away from wholesome restraint and spent his evenings in the company of the abandoned. On the contrary, we know many estimable young men—the pride and hope of their friends—who are working their way to favor and wealth, who spend their leisure evenings in some useful pursuit.

Young man, listen to us and take heed to our words—not that we wish to deprive you of a single pleasure, or deprive you of innocent amusement. We entreat you to be particular where and how you pass your evening hours. If you lounge about the bar-room, partaking of the vulgar conversation that is introduced and join the ribald song, or stand at the corner of the streets, using

profane and indecent language, you will soon habituate yourself to low blackguardism and vile conversation, so that no young man who respects himself, will be found in your company. Nay more, you may be induced to follow the example of others, and partake occasionally of the pleasant cordial or agreeable wine, until you have planted seeds of inebriation in your system. Beware! We have seen the downfall of bright, active, intelligent and high minded youth, and from their sad tales of wretchedness and woe, would caution you to be on your guard.

Can you read? There are thousands of volumes at your command—not fictitious, and we had almost said licentious trash, which is daily poured from the press, under the name of ‘cheap literature’—but works of merit, which you can obtain almost anywhere. Read those and be profited, during your leisure evenings. We would recommend Histories, Biographies and Narratives to your attention. Read Rollin, Plutarch and other historians, and if you once acquire a taste for reading, you will never better enjoy yourself, than when pursuing some useful volume.

Can you write? Put your thoughts on paper. This is a pleasing and useful exercise. If you commence early, and habituate yourself to compose, you will soon acquire a taste for writing, and express yourself on paper with perfect freedom.

There are other ways in which you can profitably and pleasantly pass your evenings. Be careful then of this portion of time, remembering that you are now forming your character for life. O, be faithful to yourself, and when you take an active part in the concerns of life, virtue will be your support, and integrity your guiding star.—Portland Tribune.

For the Christian Reflector.

Thoughts.

Suggested on hearing a sermon by Rev. J. J. —, from the text, ‘There is but a step between me and death.’—1 Sam. 30:3.

Al! but a step, ere death may place
His marble signet on my brow,
And with his icy fingers trace
Those features, blooming healthy now—
In silence seal those coral lips—
Those strong and active limbs subside—
Freeze up the gushing fount of life,
And tell me, ‘bid the world adieu.’

Al! but a step, ere I must leave
Those things I prize and cherish well,
(The friends should mourn me much, and grieve),
In the far spirit-land to dwell—
Tear from the fibres of the heart
Each joy, and hope, and love below,
And hasten, when the message comes,
With the grim tyrant haste to flee.

Al! but a step, though youthful bloom
Is stamp’d upon my temples now,
The next may bear me to the tomb,
And lay my pride and beauty low;
Though manhood’s vigor nerve my frame—
Though youth’s locks adorn my head,
Though at life’s earliest dawn I lie,
The next may bear me to the dead.

Al! but a step, ere death may come!
Why do I then so cling to earth?
Forget this world is not my home—
Forget those things of heavenly birth—
Forget those treasures in the sky
Which shall endure while ages roll,
Alone forget that I must die!

Al! but a step, to endless gloom!
Guard me with thy unerring hand,
That I may in thy fold abide,
And reach, at last, that ‘better land’—
Then, when death comes, I may arise,
Without confusion or dismay,
For habitations in the sky,
Lay down this tenebrous clay.

Worcester, Mass., Jan., 1846. JUSTITIA.

The Rose and the Clay.

One of the most eminent authors and philosophers has told the following little fable, in order to illustrate the great advantages which are to be derived from keeping company with the wise and virtuous.

“As I entered the bath one day, a friend presented me with a piece of perfumed clay. I was so pleased with the rare odor that I exclaimed, ‘In what favored region of the east was this precious perfume obtained?’ With thy heavenly fragrance!’ It modestly replied, ‘I am nothing but common clay; but I had the good fortune to lie for many years at the foot of a rose-bush, and the sweet influence of so close an intimacy has produced this effect upon me which you admire; or else, in truth, I should have been nothing but a lump of worthless clay, as is my nature.’

And what art thou, O man! if thou dost partake of the secret influence of a purer being? Worthless clay! Ay, and worse than worthless—a mass of poison and corruption. Let the Christian learn humility and gratitude from this lesson of the Mahometan.—Persian Fables.

Speaking Cross.

You gain nothing by a harsh word. What if that boy broke the pitcher, or put his elbow through the glass, do you meditate either by applying harsh epithets to him? Does it make him more careful in future? Does he love you better? Hark! he is murmuring. What says the boy?—I’m glad of it. I don’t care how much I break. He talks thus to be even with his master. It is very wrong in him, we know, but it is human nature, and the example has been set before him by you.

Say to the careless boy, ‘I am sorry; you must be more careful in future; and what will be the reply? ‘It was an accident, and I will be more careful!’ He will never break another pitcher or glass, if he can help it; and he will respect and love you a thousand times more than when you flew in a rage and swore vengeance on his head. Remember this, ye who get angry and rave at a trifle.—Portland Bulletin.

Posture in Public Prayer.

The Presbyterian Synod of New Jersey, appointed a committee to report on the posture to be assumed by religious assemblies in public prayer. This committee came to the conclusion that standing was the most suitable in our churches, and recommended for adoption, the following resolutions:—
1. That of the three postures of prayer spoken of in the Bible, *prostration, kneeling, and standing*, the last, viz., *standing*, is the best suited for public worship, and the only one to which the construction of our churches is adapted.
2. That as a posture, not only Scriptural

and proper, but enforced by the practice of the early Christians, and our own forefathers, as well as conducive to good order and uniformity, we recommend to all persons in health to rise and stand during the offering of public prayer.

3. That we gravely enjoin it upon the ministers of this Synod not to give any reasonable occasion to the people to assume any other position than that of *standing*, by prolonging their prayers to an undue and wearisome length.

4. That we direct this report to be printed in some paper, or papers, which circulate among us, and in addition to this, recommend that it be read to each of our congregations from the pulpit on the Lord’s day.

Religious Controversy.

We were comfortably situated in the stage. The horses were under way, when a young man continued a conversation which it appeared had broken off at the last stopping place.

“At any rate,” said he, “I do not believe the story of Jonah swallowing the whale.” And when I was so strange in that, young man?” said an elderly man on the opposite seat.

“Strange,” said the youth, “it is absurd, astonishing, impossible.”
“You speak very confidently, sir; wiser men than you have believed it,” continued the deacon, “and indeed why should not that be true as well as any other part of the good book?”

“I never saw it in the good book!” exclaimed the other.

“Then I am sorry to say that you are very ignorant of your Bible, young man, and it seems to me that a person who shows such a lack of religious knowledge ought not to be so confident on such a subject,” and the old gentleman looked at another very sober gentleman who sat opposite to him, as if for his approval.

The other gentleman opened his mouth for the first time, and said, “I perfectly agree with the young man, I do not believe in that story either.”

The deacon looked thunderstruck, and stammered out—“But, sir, I thought that you were a member of the church.”
“Yes, sir, I am, and I believe every thing that is contained in the Bible.”

“I beg your pardon, sir, but—”
“And I beg yours, sir, but the young man said he did not believe that Jonah swallowed the whale.”

“Jonah swallowed whale swallowed,” said the deacon, bewildered, “Did you not say, young man, that you did not believe the whale swallowed Jonah?”

“Not at all, sir,—I said I did not believe that Jonah swallowed the whale.”
“Well, well,” said the old gentleman, “that alters the case, and I’m sure I did not know what you were talking about.”

Here the gentleman opposite took a pinch of snuff, and leisurely observed that such was generally the case with religious controversy; that one party was talking about one thing, and the other party of another. “Therefore,” said he, in conclusion, “I very seldom engage in religious discussions, and more especially do I avoid them when traveling in a stage coach.”

The first disputant then looked at the gentleman, as if he intended to know him when he saw him again; the young man went to sleep.

Secrecy in the Confessional.

The following appears in some of the French papers, as a private letter from Frankfurt, under date of August 1. The subject is interesting to us, who have so many Roman Catholics among our fellow-citizens:

“The senate has just adopted a strong resolution against a Catholic priest of the name of Roose, who has recently created a sensation in this town. This priest had tried to persuade a Catholic female, who is married to a Protestant, to endeavor to convert her husband and children to Catholicism. She refused, and Roose upon that refused to give her absolution when she went to confession, and added that her marriage, being a mixed one, was no marriage at all, and that she lived, in fact, in a state of concubinage. The senate, in the first place, requested the bishop to change the residence of the priest, but the bishop declared that he could not punish a priest for such an offence as that alleged, for that the advice given by M. Roose to the confessional was under the seal of secrecy, and that to raise any question as to what passed in that place would be an attack upon the liberty of religion. The senate replied, very truly, that the seal of secrecy was binding upon the priest only, in as far as he was bound not to divulge what was confided to him at the confessional, but that there was no such obligation on the communicant, nor could the priest be exempted from punishment should he make an improper use of his office of confessor. The senate persisted in its determination, and sent an order to the priest to quit the town within a stated time. M. Roose refused to obey, upon which the senate sent a body of police to his house, who, without further ceremony, carried the refractory ecclesiastic beyond the boundaries of the Frankfurt territory, giving him a parting hint that he might meet with a disagreeable reception if he ventured to return.”

The Power of Faith.

It is wonderful to witness the power of faith in sustaining the heart under trying circumstances. We have seldom felt more impressed with the sublimity of this principle, than when reading, recently, an account of the martyrdom of William Hunter, a London apprentice, in the first year of Mary’s reign. This heroic youth was brought before the bloody Bonner, charged with reading the holy Bible, and attempting to expound it. He confessed to the charge of reading the blessed book, and of rejecting, according to his teaching, the blasphemous dogma, that the bread and wine were the sacrament of the altar. Whereupon, after much fruitless effort on the part of Bonner to seduce him from his faith, he was ordered to prison, where he lay nine months in confinement, during which time he was five times summoned before the bishop, and offered bribes if he would recant. He was finally condemned to the stake. During the latter part of his imprisonment, his father and mother visited him. In the short and affecting interview between him and his mother, faith shines pre-eminently bright. Hunter said to his mother, “for my little pain which I must suffer, which is but short, Christ hath promised

me, mother, a crown of joy; may you not be glad of that, mother? His mother’s reply was far more than heroic; it was nobly Christian. Kneeling, she said, ‘I pray God strengthen thee, my son, to the end; yea, I think thee as well bestowed as any child that I ever had.’
Alliance and Visitor.

Missionary Prospects.

We do a grievous wrong to our prospects when we measure the illumination of the coming period, by the poor twilight of the present. “The light of the sun, and the light of the sun shall be sevenfold, as the light of seven days in the day when the Lord bindeth up the breach of his people, and healeth the stroke of their wound.” By one effusion of the Spirit on the seed sown, Christ can, and doubtless will, make the labors of a single husbandman equal to that of thousands. We must not measure everything by our present rate of progress. It may please God to work in the latter day, on an unexampled scale. Jericho fell all at once, after seven days of circuit. The man of sin is to fall, all at once, “whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.” Babylon the great is to fall, all at once, “in one hour.” Rev. 18:17. We shall see, that by unparalleled manifestations of the Holy Ghost, other great and longed-for consummations shall not as suddenly come to pass? At any rate,—all the effects produced are by the Spirit, and all the influence needed for the utmost effect is pledged in the covenant. Our present orderly and punctilious quietude will give place to a radical disturbance and shaking of all nations, and all former precedent shall give way when the time of harvest shall be announced by the voice of the archangel; and THE GREAT TRUMPET shall be blown, and they shall come which were ready to perish in the land of Assyria, the outcasts of the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

A Self-denying Woman.

It has been the end and aim of those who have labored among the fugitive slaves in Canada as teachers, to inculcate morality and religion as well as letters; to correct the heart and life as well as to train the intellect. Miss Fidelia Coburn, from the State of Maine, a woman of uncommon self-denial, whose piety and faith in God are equalled by few, has spent three years of more than ordinary privation, suffering and exposure, breathing forth her ardent prayers to God for the salvation of that people. She has with her own hands cleared away brush for putting up a house, also for planting and sowing around it.

Washington.

Washington, Jan. 24th, 1846.

MESSRS. EDITORS.—Miscellaneous business has occupied the House, the present week, that the great question has been suffered to rest. On Monday, the funeral services of the Hon. William Taylor, member of Congress from Virginia, were attended in the Hall of the House of Representatives. A discourse was delivered by Rev. Wm. Tustin, Chaplain of the Senate. The attendance was very numerous, embracing both Houses of Congress with their officers and attendants, the President of the United States, his Cabinet, the officers of the army and navy, General Scott and his aids, the Judges of the Supreme Court, many of the foreign ministers, and distinguished statesmen and citizens. The Virginia delegation acted as mourners. After the discourse, the corpse was followed by a large procession to the congressional burying ground. The death of the deceased was sudden and unlooked for. He was much esteemed in private life, and has left a widow, and an extensive family circle to mourn his departure.

Since Monday the House has been engaged in the Florida Election case. The debate has been very spirited, and some party feeling evinced. Mr. Cabell the sitting member, who obtained the Governor's commission as the person elected, is a Whig. The contestant, Mr. Brockenbrough, is of the opposite party in politics. The case was brought to a close this afternoon at 4 o'clock, and Mr. Cabell was ousted of his seat by a vote of 99 to 84.

The Senate during the week, on two occasions, incidentally ran upon the Oregon question. On the 12th, the excitement in both Houses upon the matter, that few subjects can be troubled without Oregon being drawn into debate. The Senate are maturing and passing a bill for building 10 new steamers, and appropriating six millions for that purpose. The more evidently contemplated the probability of war.

I have just learned that the President, has today received official despatches from Mexico, stating that the Revolution anticipated, has been completely successful. And the existing government has been overthrown by the anti-American and anti-Texas party—that Gen. Paredes, at the head of a large army has taken possession of the city of Mexico, without the effusion of blood—that the gates were thrown open to him on his approach, and that Santa Anna was expected shortly to be recalled.

Should this news prove true, it admonishes us that we are not yet through with the Texas inquiry. The new government report to receive our Minister, Mr. Sidel. What gives great importance to this news just now, is the critical state of our relations with Great Britain, and the influence those relations are thought to have upon this movement in Mexico. There is, beyond a doubt, an understanding between Great Britain and Mexico.

This nation of ours like to have her hands full. With England frowning upon us about Oregon, Mexico preparing to fight us for stealing her province, the enlightened nations of Europe, indignant at our swaggering tone, and the finger of the civilized world pointing at us for our slavery, our position is by no means enviable.

Mr. Giddings, of Ohio, who is a great anti-slavery champion in Congress, yesterday called the attention of the House to several articles in the newspapers, and some infamous hand-bills caricaturing him for his remarks on Texas and war. He vindicated his course with great force and ability. I regret to see that the "New York Observer" is one of the papers, which is condemning his course. Mr. G. is the last man that should be reviled by a religious press. He possesses some traits of character, which members of Congress are rarely blessed with. He is honest, fearless, conscientious, and religious. His whole soul is enlisted in the cause of freedom.

Mr. Buchanan gave a public party last night, at one of the saloons in this city, the expenses of which, it is thought, are two thousand dollars!

Yours, &c.

General Intelligence.

ARRIVAL OF THE HIBERNIA.

TWENTY-FOUR DAYS LATER FROM EUROPE. The steamship Hibernia, Capt. Ryrie, reached her berth before 9 o'clock, on Friday morning. She had a long and very rough passage of eighteen and a half days. Before reaching Halifax, she was obliged to lay-to 48 hours in a violent snow storm, with the thermometer 10 degrees below zero, having taken no observation of the sun for eight days. On clearing up, Capt. Ryrie found himself in Halifax harbor. The Hibernia remained in Halifax 14 hours. Capt. Ryrie confided in the melancholy news of the loss of eight vessels and their entire crews in the St. Lawrence. The steamship Cambria arrived on the afternoon of the 16th ult., having made her passage in eleven days. The Massachusetts arrived at Liverpool in 20 days from New York, having used her steam power only forty hours. She was advertised to leave Liverpool on the 15th inst. The Britannia reached Liverpool in twelve and a half days from Boston. We have endeavored to give a pretty full view of the spirit of the English press on the reception of the President's Message. The Message reached Liverpool on the 22d of December, by the ship Sea, from New York. It had been looked for with great anxiety, and expressions were arranged to carry it to different points. It was received in London in six hours after its arrival in the Mersey; and from London it was carried by express engine to Falmouth, thence by express steamer to Paris. The same courier proceeded to Germany, taking the original copies received from New York.

The anticipations in regard to the effect of the Message do not appear to have been realized. It was received without much disfavor, and on the whole appears to have occasioned no special irritation. The decided recommendation of President Polk, for the relaxation of our own tariff, was regarded in England as a very favorable point of view; and the presumed approximation of the two countries on the subject of free trade was evidently looked upon as the balm which is to heal the cause of difference between them in regard to Oregon.

The London Times—the influence of which over all political parties in Europe is greater than that of any other journal in the world in regard to the Oregon question, remarks: "The terms of the Message imply the alternative of war, or conclusive negotiation. War is too monstrous to be thought of for a moment, except after every effort at a compromise has been exhausted. British and American must be too sensible of their mutual benefits, mutual dependencies, and mutual respect, to permit the substantial blessings they now enjoy, and are daily multiplying in the relations of peace, for the bloody and precarious glories of war. It is still not impossible that two great and kindred nations, after hearing so wide a breach, and helping one another to so great a common prosperity, should become again mutual and unmutual destroyers for a mere point of honor, for a remote wilderness, separated from both by a journey of many months, by stormy seas, and almost impassable rocks and deserts. Unless Mr. Polk is merely trifling with words, and secretly scoffing at the universal sentiments of humanity, he is himself incapable of so great an outrage and injury on the country of his ancestors, on the land of his birth, and the whole race of man. What means he by saying that he has adopted the maxim, 'to ask nothing that is not right, and his further to nothing that is wrong,' and his further

boast that it is his 'anxious desire to preserve peace with all nations?' That the Union should be anxious to host this war, and should think it unmanly and impolitic to bequeath a quarrel to posterity, is not enough. They should think that to strengthen their claim with strong language, is also in conformity with many examples. But if the decision is to be speedy, it can only be by negotiation, either by reference, or by a recourse to the method which, in the case of the disputed boundary on our Canadian frontier, proved so entirely successful.

The London Examiner—which advocates extreme liberal opinions—in respect to the Oregon question, remarks:

"When two great nations come very near to an agreement, and left such very little space between their proposals, it would be quite absurd and preposterous to suppose that they could quarrel. Whatever may be thought of our own claims, yet considering the point to which negotiations have proceeded, the future object is to conclude them with honor, and not to allow the British Government in 1826 and in 1844, the point of honor ought to be no more difficult to adjust than the line of frontier."

The Leeds Mercury—published in the centre of the great woolen manufacturing of Yorkshire, and representing the liberals and free traders that populous and wealthy country—at the head, indeed, of the British provincial press—on the other hand, says:

"The Message of President Polk to the Congress of the United States in regard to the Oregon territory, professes claims so extreme and uncompromising, and recommends a policy so preposterous, that unless Congress should decline to adopt the policy, it is too probable that a war will be the result."

It appears that Sir John Russell, who was commissioned by the Queen to form a new ministry on the basis of a repeal of the Corn Laws, uttered little to accomplish his object; and has been obliged to resign the office of Secretary of State for Sir Robert Peel. The chief difficulty with Sir John's Cabinet seems to have been, to reconcile Earl Grey and Lord Palmerston; the Earl refusing to join the Cabinet if Palmerston held the office of Foreign Secretary. This, probably, was a wise course with Grey and fortunate for the lovers of peace in both nations; since Palmerston is represented as a hot-headed, though able statesman, and came near embroiling England in a war with France, when last in office. Finding it impossible to reconcile these two influential noblemen, and equally impossible to form a Whig administration without them, Sir John Russell wisely abandoned the attempt, and Sir Robert Peel and most of his late associates were immediately recalled to office.

The effects of this restoration are represented as highly satisfactory to the English nation. The following is an official list of the re-administration:

First Lord of the Treasury—Sir Robert Peel. Secretary for the Home Department—Sir J. R. G. Graham. Lord Chancellor—Lord Lyndhurst.

Lord President of the Council—Duke of Buccleuch.

Secretary in Chief—Duke of Wellington.

Secretary for Foreign Affairs—Earl of Aberdeen.

Lord Privy Seal—Earl of Haddington.

President of the Board of Control—Earl of Ripon.

Chancellor of the Exchequer—Rt. Hon. H. Goulburn.

Chancellor of the Duchy of Lancaster—Lord G. Somerset.

Commissioner of Land Revenues—Earl Lincoln.

Secretary at War—Rt. Hon. S. Herbert.

The following are the new members of the Cabinet:

President of the Board of Trade—Earl Dalhousie.

First Lord of the Admiralty—Earl of Ellenborough.

Postmaster General—Earl of St. Germain.

Secretary for the Colonies—Hon. W. Gladstone.

Rumor is busy about the future course of the Government respecting the corn law, for this is the all-engrossing topic of public interest. It should be any reasonable doubt that those who oppose the law will be essentially modified, so that the starving millions may get bread at a rate somewhat below the present prices in England.

DISASTERS ON THE COAST.—A terrible storm occurred on the English coast on the 21st of December, which occasioned great damage and loss of life and property. In the vicinity of the coast of St. Mumble's Head upwards of 40 persons on board one vessel perished, and all hands perished in another wreck. Upwards of 40 vessels were totally lost, and at least 1000 human beings perished.

FRANCE.—The session of the French Chambers was opened by Louis Philippe on the 30th of December, by a short speech from the throne. The President's Message reached Paris on the evening of the 23d of December. It does not appear to have created much excitement. The President is somewhat severely handled by some of the public journals.—*Treveller.*

LEGISLATIVE.

In the Senate, on Tuesday, Jan. 20th, the Committee on Manufactures reported the following acts of incorporation: Holyoke Manufacturing Co., Saco, Sagadahoc, and New Bedford; and the New England Steam Manufacturing Co. The Massachusetts arrived at Liverpool in 20 days from New York, having used her steam power only forty hours. She was advertised to leave Liverpool on the 15th inst. The Britannia reached Liverpool in twelve and a half days from Boston. We have endeavored to give a pretty full view of the spirit of the English press on the reception of the President's Message. The Message reached Liverpool on the 22d of December, by the ship Sea, from New York. It had been looked for with great anxiety, and expressions were arranged to carry it to different points. It was received in London in six hours after its arrival in the Mersey; and from London it was carried by express engine to Falmouth, thence by express steamer to Paris. The same courier proceeded to Germany, taking the original copies received from New York.

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and prayer by Rev. Amos Smith, Chaplain of the Senate, a number of petitions, &c. were presented and referred. On motion of Mr. Byington of Stockbridge, ordered that Messrs. Byington, Clark of Boston, Burbank of Lexington, Upham, of Malden, and Perry of Dover, be a committee to inquire into the condition and number of idiots in this Commonwealth, and what can be done for them, and report to the next General Court. Mr. Wales of Boston, from the Committee on Claims, reported a resolve on the petitions of the Co. Commissioners of Norfolk to pay them \$400, for the support of two lunatic paupers, which was ordered to a second reading.

In the Senate, on Friday, considerable discussion took place in relation to the expediency of printing the report of the Railroad Commissioners, on the petition of R. M. N. Smith and others, which came up from the House, having been ordered by that body to be printed. It was finally voted to concur with the House. A letter from Edmund P. Tilton, accepting the office of Councilor, was received and read. The bills incorporated the Lowell Manufacturing Co., the Atlantic Cotton Mills, and the Bay State Mills, were passed to be engrossed.

In the House, papers from the Senate were presented and referred. The committee on the Judiciary reported a bill for the government and management of jails and houses of correction, when in the same building, which was read, and ordered to be printed. The same committee reported that it is inexpedient to alter the laws concerning Justices Courts; and also that it is inexpedient to enlarge and extend the jurisdiction of Justices of the Peace.

In the Senate, on Saturday, Mr. Willard, from the Committee on the Militia, reported that the Committee had visited the State Arsenal at Boston and Cambridge; the arsenal at Cambridge they found in good condition; but that at Boston is much in want of repair; the arms and ammunition in both arsenals they found clean, in good order and well arranged. The report was ordered to be printed. The bill incorporating the Berkshire County Savings Bank, and the bill increasing the capital stock of the Framingham Bank, were passed to be engrossed.

In the House, a communication was received from the Senate, from the Secretary of State, enclosing the acceptance of the office, by Edmund P. Tilton, councillor elect. The resolve to pay sundry miscellaneous accounts omitted last year, was ordered to be engrossed.

The resolve authorizing the Adjutant General to sell certain lands, was passed to be enacted. In the Senate, on Monday, a message was received from the House, announcing the death of Walter Cook, a member of that body from Richmond. The Senate then adjourned.

In the House, the resolve on the petition of W. C. Reed was passed to be enacted. Mr. Byington, of Stockbridge, announced the death of Walter Cook, a member of the House from Richmond, and on his motion a Committee was appointed to consider and report what action the House should take in relation to his death. The committee subsequently reported several resolutions, the first of which was:

Resolved. That in the brief acquaintance and connection we have had with Mr. Walter Cook, an all-expressing topic of his manner, his warm and sound affections, and the uprightness of his purpose, and have received intelligence of his death, with unfeigned sorrow.

DOMESTIC.

Drowned.—We understand that on Saturday last a lad about four years of age, son of Mr. Skidmore, of Danvers Plains, was permitted to go out of doors for a few moments, but remained so long that some one went in search of him, when his lifeless body was found floating in the water, in a hole that had been cut in the ice, a short distance from the house.

Fire in Philadelphia.—A destructive fire broke out in Philadelphia, on Sunday evening, at No. 57 South Wharves, which destroyed the whole block and extended in all directions. Messrs. Lewis & Sterling lost \$30,000; Penrose & Barton, \$15,000; Wain & Co. a heavy stock of goods, and there are many other serious losses. Most of the property was insured. It was the work of an incendiary. Total loss, about \$125,000.

Fire at East Boston.—The Lyman school house, at East Boston, two dwelling houses and a shop, were entirely consumed by fire on Thursday evening. This fire was discovered by Capt. Barrett, of the Watch about 8 o'clock. The fire spread with great rapidity, passing between the walls of the upper stories. This school-house cost the city about \$16,000. Not an article was removed from the school rooms. One of the dwelling houses burned, was owned and occupied by Milton Howe. Insured, \$900. Shop owned by Howe, occupied by Wm. E. Lord, whose loss was about \$150, no insurance. Shop insured \$400 at State Mutual. The other dwelling was owned and occupied by Capt. White; insured \$700. The light of this fire occasioned an alarm in Salem, which brought out the engines.

Ship Lots of Salem, destroyed by fire.—The ship Lots of Salem, was, with her cargo, entirely destroyed by fire at Bermuda Hundred, (James River, Va.) She was loaded with three hundred hides, of tobacco and five hundred boxes of flour, and was bound to Amsterdam.

The Lots was owned by Capt. Timothy Bryant, of Salem, and Capt. Frank, the master. She was an old vessel, of about thirty tons. The fire was insured in Salem at the Essex office, and the cargo valued at \$30,000, is said by the Richmond Compiler to have been insured in New York and Amsterdam.—*Treveller.*

Fire in Lowell.—A fire broke out on Thursday, in the basement of the store occupied by Best & Bush, hatmakers, No. 30 Central street, which was a boarding house occupied by Mrs. Morgan. The inside of this and the next block, nearly destroyed.—*Id.*

Shocking Casualty.—Charles McClure, late Secretary of the Commonwealth, on Thursday night last, in passing to his room in his boarding house in the dark, fell down a back stair, not used in the winter season, and broke his neck. He was not discovered until Saturday morning, at 11 o'clock, when he was found doubled up, his head bent forward on his breast. He was a man of good education and fine talents, and most respectably connected, and leaves a family in Cambridge, to mourn his untimely death.

Destructive Fire at Norwich, Ct.—A fire broke out at Norwich on Monday night, in Franklin block, and destroyed the entire row. The following is a list of the principal sufferers: Eaton & Co., druggists; Mr. S. A. Downer, hat and furnishing store; Messrs. Holbrook & Co., grocers. The building itself, owned by Mr. Richard Adams, was insured at the Hartford Protection for \$6000, and at Norwich Fire Insurance for \$5000 more. Damage done to the Franklin House from \$500 to \$1000, perhaps.

The Fall River Iron Works Company during the past summer, have built another manufacturing facility, which runs 22,000 spindles. Messrs. N. and J. Durfee have also erected, during the past season, a large steam-mill, to run 10,000 spindles, and the Portsmouth manufacturing company have finished an extensive addition to the Quechequan mill, in which they have this season put 6000 additional spindles—these, together with about double the number of spindles, are now running in the factories of Fall River.

A Man's Life Saved by a Newspaper.—Mr. Samuel Waite was sitting in Wilson's drug store, Portland, Me., reading the Argus, when a cholera process was going on which produced an explosion, scattering burning liquid in every direction. The newspaper operated as a shield to

Waite's face and neck, and thereby saved his life. Other portions of his body were severely burned, and his clothes nearly burned off.

Lard for London.—Happening in at Hastings' Lard Oil Factory yesterday, we found them putting up lard in hogs' bladders for the English market, pursuant to an order from an English dealer. "This is the fashionable form of the article of the best quality in the market, where it brings 15 cts. a pound. The cases come from England, are well cleaned, and when filled and cold, appear as white and hard as an ostrich egg.

Memorial at Fall.—Norris Chandler, the young lad whom a mesmerized woman in Shutesbury had been murdered, had been heard from on board of a New Bedford whaler at the island of New Zealand.

Randolph's Slaves.—We learn from the Colonization Journal, that Judge Leigh, the executor of John Randolph, has purchased a large tract of land in Mercer Co. Ohio, on which to locate the slaves, some 300, manumitted by that remarkable man. A large quantity of land in Mercer Co., comprising three or four townships, is now owned nearly altogether by colored persons. A large edifice for a high school has been erected in their midst, by the aid of funds left some years ago, for that purpose, by a gentleman in N. York. We have further facts in our possession, relative to the last named settlement.

Deaths.

In this city, Mr. B. S. Roth to Miss Annie Bigelow daughter of Hon. Abbott Lawrence.

In Somerville, Mr. Ebenezer Smith, Jr., of this city, to Miss Abby W. Henshine, of Philadelphia.

In Gloucester, Mr. Stephen S. Foster, of New Hampshire, to Miss Abby Kelly, of Mass.

In Salem, Mr. John H. C. Foster, Mr. Gabriel Allen, of Winchester, N. H. to Miss Esther A. Fisher, of Marlboro', Vt.; Jan. 4, Mr. Thomas O. Ammer of Cambridge, Mass. to Miss C. R. Ripley, of Brattleboro', Vt.; Jan. 5, Mr. John S. Dutton, of Jaffrey, N. H. to Miss Mary B. Davis, of Newbury, Vt.; Jan. 6, Mr. Charles Flood, Esq., to Miss Clara H. Harding, both of Putney, Vt.

In Woodstock, N. H., by Rev. B. Rogers, Mr. Albert Burdett, to Miss Mary Ann Whitcomb, both of Woodstock.

In Lake Village, N. H., by Rev. J. M. Coburn, Mr. Albert Burdett, to Miss Emily Kelley, of Mass.

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In Salem, Mr. John H. C. Foster, Mr. Gabriel Allen, of Winchester, N. H. to Miss Esther A. Fisher, of Marlboro', Vt.; Jan. 4, Mr. Thomas O. Ammer of Cambridge, Mass. to Miss C. R. Ripley, of Brattleboro', Vt.; Jan. 5, Mr. John S. Dutton, of Jaffrey, N. H. to Miss Mary B. Davis, of Newbury, Vt.; Jan. 6, Mr. Charles Flood, Esq., to Miss Clara H. Harding, both of Putney, Vt.

In Woodstock, N. H., by Rev. B. Rogers, Mr. Albert Burdett, to Miss Mary Ann Whitcomb, both of Woodstock.

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Deaths.

In this city, Mr. B. S. Roth to Miss Annie Bigelow daughter of Hon. Abbott Lawrence.

In Somerville, Mr. Ebenezer Smith, Jr., of this city, to Miss Abby W. Henshine, of Philadelphia.

In Gloucester, Mr. Stephen S. Foster, of New Hampshire, to Miss Abby Kelly, of Mass.

In Salem, Mr. John H. C. Foster, Mr. Gabriel Allen, of Winchester, N. H. to Miss Esther A. Fisher, of Marlboro', Vt.; Jan. 4, Mr. Thomas O. Ammer of Cambridge, Mass. to Miss C. R. Ripley, of Brattleboro', Vt.; Jan. 5, Mr. John S. Dutton, of Jaffrey, N. H. to Miss Mary B. Davis, of Newbury, Vt.; Jan. 6, Mr. Charles Flood, Esq., to Miss Clara H. Harding, both of Putney, Vt.

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